

الْبَابُ الرَّابِعُ

خِدْمَةُ الْبَشَرِيَّةِ عَبْرَ نَشْرِ الْعِلْمِ وَالصَّلَاحِ

CHAPTER 4

HELPING HUMANITY THROUGH
PROMOTING KNOWLEDGE AND REFORM

أَفْضَلُ الصَّدَقَةِ أَنْ يَتَعَلَّمَ الرَّجُلُ عِلْمًا ثُمَّ يُعَلِّمُهُ

SECTION I

THE BEST CHARITY IS ACQUIRING
KNOWLEDGE AND IMPARTING TO OTHERS

QUR'ĀN

١. ﴿يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا
وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ﴾

1. *«He blesses with wisdom whom He wills. And he who is granted wisdom (and reason) receives tremendous good. And only those who are endowed with wisdom and insight receive direction and guidance.»¹*

٢. ﴿وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ
طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ
يَحْذَرُونَ﴾

2. *«And it is not possible for all the Muslims to set out (together). So, why should a party from within every group (or tribe) not go forth in order that they may acquire deeper knowledge (i.e., thorough understanding and insight) of the Dīn (Religion), and warn their people when they return to them so that they may guard themselves (against a life of*

¹ Qur'ān, 2:269.

sins and disobedience)?¹

۳. ﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجَالًا نُوحِيَ إِلَيْهِمْ فَسَأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ﴾

3. *And before you also, We sent only men as Messengers towards whom We sent Our Revelations. So if you yourselves do not know (anything), then ask the People of remembrance.*²

HADITH

۱/۱۷۶. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ: إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ. رَوَاهُ مُسْلِمٌ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَابْنُ خَرِشٍ فِي الْأَدَبِ، وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

176/1. According to Abū Hurayra رَضِيَ اللَّهُ عَنْهُ:

“Allah’s Messenger ﷺ said: ‘When the human being dies, his work is disconnected from him, apart from three elements (whose reward is continuously delivered to him): (1) an ongoing charitable donation, or (2) some knowledge from which benefit is derived, or (3) the righteous children who supplicate on his behalf.’”³

Reported by Muslim, Abū Dāwūd, al-Tirmidhī and al-Bukhārī in *al-Adab al-Mufrad*. According to al-Tirmidhī: “This is a fine

¹ Ibid., 9:122.

² Ibid., 16:43.

³ Set forth by •Muslim in *al-Ṣaḥīḥ*, 3/1255 §1631. •Abū Dāwūd in *al-Sunan*, 3/117 §2880. •al-Tirmidhī in *al-Sunan*, 3:660 §1376. •al-Nisā’ī in *al-Sunan*, 6:251 §3651, & in *al-Sunnan al-Kubrā*, 4:109 §6478. •Aḥmad b. anbal in *al-Musnad*, 2:372 §8831. •Ibn Khuzayma in *al-Ṣaḥīḥ*, 4:122 §2494. •Ibn ibban in *al-Ṣaḥīḥ*, 1:295 §93; 7:286 §3016. •al-Bukhārī in *al-Adab al-Mufrad*, 1:28 §38.

authentic tradition.”

١٧٧/٢. وَفِي رِوَايَةٍ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ: أَفْضَلُ الصَّدَقَةِ أَنْ يَتَعَلَّمَ الْمَرْءُ الْمُسْلِمُ عِلْمًا ثُمَّ يُعَلِّمُهُ أَخَاهُ الْمُسْلِمَ.
رَوَاهُ ابْنُ مَاجَهٍ بِإِسْنَادٍ حَسَنٍ.

177/2. In another tradition, Abū Hurayra رضي الله عنه narrated:

“The Prophet ﷺ said: ‘The most excellent charitable donation is that a Muslim acquires knowledge and then imparts it to his Muslim brother.’”¹

Reported by Ibn Mājah with authentic chains of transmission.

١٧٨/٣. وَفِي رِوَايَةٍ عَنْهُ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ يَمًّا يَلْحَقُ الْمُؤْمِنَ مِنْ عَمَلِهِ وَحَسَنَاتِهِ بَعْدَ مَوْتِهِ عِلْمًا عَلَّمَهُ وَنَشَرَهُ وَوَلَدًا صَالِحًا تَرَكَهُ وَمُصْحَفًا وَرَثَتَهُ أَوْ مَسْجِدًا بَنَاهُ أَوْ بَيْتًا لِابْنِ السَّبِيلِ بَنَاهُ أَوْ نَهْرًا أَجْرَاهُ أَوْ صَدَقَةً أَخْرَجَهَا مِنْ مَالِهِ فِي صِحَّتِهِ وَحَيَاتِهِ يَلْحَقُهُ مِنْ بَعْدِ مَوْتِهِ.

رَوَاهُ ابْنُ مَاجَهٍ بِإِسْنَادٍ حَسَنٍ وَابْنُ خُزَيْمَةَ وَابْنُ أَبِي حَتْمٍ.

178/3. And in other tradition, Abū Hurayra رضي الله عنه narrated:

“The Messenger of Allah ﷺ said: ‘Indeed, (firstly) one of the virtuous deeds for which reward continues reaching a believer after his death is the knowledge that he teaches and disseminates; (secondly) the pious son, his successor; (thirdly) the copy of the Qur’ān that he bequeaths; (fourthly) the mosque that he erects; (fifthly) the inn he builds for wayfarers; (sixthly) the waterway that he brings about and commissions; (and seventhly) the alms he gives away from his wealth

¹ Set forth by •Ibn Mājah in *al-Sunan*, 1:89 §243. •al-Daylamī in *Musnad al-Firdaws*, 1:354 §1421. •al-Mundhirī in *al-Targhib wa al-Tarhib*, 1:54 §120. •al-Maqdisī in *Faḍā’il al-A’māl*, 1:132 §579. •al-Mizzī in *Tahdhīb al-Kamāl*, 19:59. •al-Manāwī in *Fayḍ al-Qadīr*, 2:37. •al-Kinānī in *Miṣbāḥ al-Zujāja*, 1:35.

during his lifetime in fine fettle. The reward of all these pious acts continues reaching him after his death as well.”¹

Reported by Ibn Mājah with authentic chains of transmission, and by Ibn Khuzayma and al-Bayhaqī.

٤ / ١٧٩ . وَفِي رِوَايَةِ سَهْلِ بْنِ مُعَاذٍ بْنِ أَنَسٍ عَنْ أَبِيهِ عليه السلام أَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ عَلَّمَ عِلْمًا فَلَهُ أَجْرٌ مِمَّنْ عَمِلَ بِهِ، لَا يَنْقُصُ مِنْ أَجْرِ الْعَامِلِ.
رَوَاهُ ابْنُ مَاجَهٍ وَالتَّطَبَّرَانِي.

179/4. According to Sahl b. Muadh b. Anas رضي الله عنه on the authority of his father, the Prophet ﷺ said:

“Whoever teaches knowledge will get the reward of the one who practises it, without any deduction from his (the doer’s) reward.”²

Reported by Ibn Mājah and al-Tabarānī.

٥ / ١٨٠ . عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رضي الله عنه أَنَّ النَّبِيَّ ﷺ قَالَ: بَلِّغُوا عَنِّي وَلَوْ آيَةً، وَحَدِّثُوا عَنْ بَنِي إِسْرَائِيلَ وَلَا حَرَجَ، وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ.
رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ وَالتِّرْمِذِيُّ.

180/5. According to ‘Abd Allah b. ‘Amr رضي الله عنه:

“The Prophet ﷺ said, ‘Convey from me (every teaching to the people), even if it were a single sentence, and narrate the traditions of Banī Isrā’īl, for it is not sinful to do so. And whoever invents fabrication

¹ Set forth by •Ibn Mājah in *al-Sunan*, 1:88 §242. •Ibn Khuzayma in *al-Shāḥiḥ*, 4:121 §2490. •al-Bayhaqī in *Shu‘ab al-Īmān*, 3:248 §3448. •al-Mundhirī in *al-Targhīb wa al-Tarhīb*, 1:55, 121 §123, 423. •al-Kinānī in *Miṣbāḥ al-Zujāja*, 1:35 §94. •al-Maqdisī in *Faḍā’il al-A‘māl*, 1:69 §286. •al-Manāwī in *Fayḍ al-Qadīr*, 2:540.

² Set forth by •Ibn Mājah in *al-Sunan*, 1:88 §240. •al-Tabarānī in *al-Mu‘jam al-Kabīr*, 20:198 §446. •Abū Nu‘aym in *al-Musnad al-Mustakhrāj*, 1:51 §40. •al-Mundhirī in *al-Targhīb wa al-Tarhīb*, 1:56 §129. •al-Kinānī in *Miṣbāḥ al-Zujāja*, 1:34 §92. •al-Maqdisī in *Faḍā’il al-A‘māl*, 1:132 §577.

against me deliberately will surely take his place in the Hellfire.”¹

Reported by al-Bukhārī, Aḥmad and al-Tirmidhī.

٦/١٨١. وَفِي رِوَايَةِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: نَصَرَ اللَّهُ أَمْرًا سَمِعَ مِنْهُ شَيْئًا فَلَبَّغَهُ كَمَا سَمِعَ. قَرَّبَ مُبَلِّغٍ أَوْعَى مِنْ سَامِعٍ.
رَوَاهُ أَبُو حَنِيفَةَ وَالتِّرْمِذِيُّ وَاللَّفْظُ لَهُ. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

181/6. According to ‘Abd Allah b. Mas‘ūd رَضِيَ اللَّهُ عَنْهُ:

“I heard The Prophet ﷺ say: ‘May Allah ﷻ grant happiness to the one who hears a tradition from us and conveys it (to others) as he heard. Some people whom knowledge is conveyed remember and comprehend it better than the one who (first) hears it.”²

Reported by Abū anīfa and al-Tirmidhī (this wording is his).

According to al-Tirmidhī: “This is a fine authentic tradition.”

٧/١٨٢. وَفِي رِوَايَةِ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: نَصَرَ اللَّهُ أَمْرًا سَمِعَ مِنْهُ حَدِيثًا فَحَفِظَهُ حَتَّى يُبَلِّغَهُ. قَرَّبَ حَامِلٍ فَقِهِ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ، وَرَبَّ حَامِلٍ فَقِهِ لَيْسَ بِفَقِيهِ.

رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَاللَّفْظُ لَهُ وَالنَّسَائِيُّ.

182/7. According to Zayd b.Thābit رَضِيَ اللَّهُ عَنْهُ:

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 3:1275 §3274. •Aḥmad b. anbal in *al-Musnad*, 2:159 §6486. •al-Tirmidhī in *al-Sunan*, 5:40 §2669. •al-Ṭabarānī in *al-Mu‘jam al-Ṣaḥīḥ*, 1:281 §462.

² Set forth by •Abū anīfa in *al-Musnad*, 1:252. •al-Tirmidhī in *al-Sunan*, 5:34 §2657. •Ibn Mājah in *al-Sunan*, 1:85 §233. •al-Dārimī in *al-Sunan*, 1:87 §230. •al-Bazzār in *al-Musnad*, 5:382 §2014. •Ibn ʿibbān in *al-Ṣaḥīḥ*, 1:268 §66. •al-Bayhaqī in *Shu‘ab al-Imān*, 1:274 §1738. •al-Mundhirī in *al-Targhīb wa al-Tarhīb*, 1:61 §150. •al-Haythamī in *Majma‘ al-Zawā‘id*, 1:138. •al-Qazwīnī in *al-Tadwīn fī Akhbār Qazwīn*, 1:221.

“I heard Allah’s Messenger ﷺ say: ‘May Allah ﷻ please the person who heard a tradition from us, remembered it, and even conveyed it to others. Many bearers of insight and understanding convey it to one who is more insightful than they are; and many bearers of insight are not versed in it (unable to infer, retain and transfer it).’”¹

Reported by Aḥmad b. anbal, Abū Dāwūd and al-Tirmidhī (the wording is his) and al-Nasā’ī.

٨ / ١٨٣. وَفِي رِوَايَةِ جُبَيْرِ بْنِ مُطْعِمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ بِالْخَيْفِ مِنْ مَنَى فَقَالَ: نَصَرَ اللَّهُ أَمْرًا سَمِعَ مَقَالَتِي، فَوَعَاها ثُمَّ أَدَّاهَا إِلَى مَنْ لَمْ يَسْمَعْهَا. فَرُبَّ حَامِلٍ فِيهِ لَا فِقْهَ لَهُ، وَرُبَّ حَامِلٍ فِيهِ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ.
رَوَاهُ أَحْمَدُ وَالْحَاكِمُ.

183/8. In another narration, according to Jubayr b. Muṭ‘im رَضِيَ اللَّهُ عَنْهُ:

“The Messenger of Allah stood up at Khayf in Mina and said: ‘May Allah ﷻ delight him who remembered what he heard from me and conveyed it to those who did not hear it. There are many who have knowledge but in reality lack in deep meditation and comprehension, and there are many of those who convey (my tradition) to the ones who can better comprehend than the former do.’”²

Reported by Aḥmad and al-ākim.

٩ / ١٨٤. وَفِي رِوَايَةِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: اللَّهُمَّ ارْحَمْ

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 5:183 §21630. •al-Tirmidhī in *al-Sunan*, 5:33. •Abū Dāwūd in *al-Sunan*, 3:322 §3660, 2656. •al-Nasā’ī in *al-Sunan al-Kubrā*, 3:431 §5847. •al-Dārimī in *al-Sunan*, 1:86 §229. •al-Bazzār in *al-Musnad*, 8:342 §3416. •Ibn ibbān in *al-Ṣaḥīḥ*, 1:270 §67. •al-Ṭabarānī in *al-Mu‘jam al-Kabīr*, 5:143 §4890. •al-Bayhaqī in *Shu‘ab al-Īmān*, 2:274 §1736. •al-Haythamī in *Mawārid al-Zamān*, 1:47 §72.

² Set forth by •Aḥmad b. anbal in *al-Musnad*, 4:80. •al-ākim in *al-Mustadrak*, 1:162 §294. •al-Dārimī in *al-Sunan*, 1:86 §228. •Abū Ya‘lā in *al-Musnad*, 13:408 §7413. •al-Ṭabarānī in *al-Mu‘jam al-Kabīr*, 2:127 §1544. •al-Qudā‘ī in *Musnad al-Shihāb*, 2:307 §1421. •Ibn ‘Abd al-Barr in *al-Tamhīd*, 22:184. •al-Fākahī in *Akhhbār Makkah*, 4:270 §2604.

خُلَفَاءَنَا. قُلْنَا: يَا رَسُولَ اللَّهِ، وَمَا خُلَفَاؤُكُمْ؟ قَالَ: الَّذِينَ يَأْتُونَ مِنْ بَعْدِي، يَرُوُونَ
أَحَادِيثِي وَسُنَّتِي وَيُعَلِّمُونَهَا النَّاسَ.
رَوَاهُ الطَّبْرَانِيُّ.

184/9. According to ‘Abd Allah b. ‘Abbās ؓ:

“I heard the Messenger of Allah say: ‘O Allah! Show mercy to my Caliphs.’ We (the Companions) submitted: ‘O Messenger of Allah! Who are your Caliphs?’ He said: ‘Those who will come after me, narrate my Hadith and Sunna and teach it to people.’”¹

Reported by al-Ṭabarānī.

١٠/١٨٥. وَفِي رَوَايَةِ إِبْرَاهِيمَ قَالَ: بَلَغَنِي أَنَّهُ إِذَا كَانَ يَوْمُ الْقِيَامَةِ تُوَضَّعُ حَسَنَاتُ
الرَّجُلِ فِي كِفَّةٍ وَسَيِّئَاتُهُ فِي الْكِفَّةِ الْأُخْرَى فَتَشْتَبِلُ حَسَنَاتُهُ. فَإِذَا أَيْسَ وَظَنَّ أَنَّهَا النَّارُ.
جَاءَ شَيْءٌ مِثْلُ السَّحَابِ حَتَّى يَقَعَ فِي حَسَنَاتِهِ فَتَشْتَبِلُ سَيِّئَاتُهُ. قَالَ: فَيَقَالُ لَهُ: أَتَعْرِفُ
هَذَا مِنْ عَمَلِكَ؟ فَيَقُولُ: لَا. فَيَقَالُ: هَذَا مَا عَلَّمْتَ النَّاسَ مِنَ الْخَيْرِ، فَعَمِلَ بِهِ مِنْ
بَعْدِكَ.

رَوَاهُ ابْنُ عَبْدِ الْبَرِّ.

185/10. In another narration, according to Ibrāhīm al-Nakha‘ī:

“A tradition has been conveyed to me. On the Day of Resurrection, a person’s righteous deeds will be placed on one side (of the scale) and the sins on the other. His scale of righteous acts will rise up (due to light weight). In despair, he will think of Hellfire (due to righteousness being light-weight). Then something like a cloud will come and join his righteousness, which will cause his sins to rise up in the scale (and his righteousness scale will become heavy). Then he will be asked: ‘Do

¹ Set forth by •al-Ṭabarānī in *al-Mu‘jam al-Awsat*, 6:77 §5846. •al-Mundhirī in *al-Targhib wa al-Tarhib*, 1:62 §154. •al-Haythamī in *Majma‘ al-Zawā'id*, 1:126. •al-Suyūfī in *Tadrib al-Rāwī*, 2:126. •al-Zayla‘ī in *Naṣab al-Rāya*, 1:348. •al-Ṭabarī in *al-Riyāḍ al-Naḍra*, 1:261 §106.

you recognize this act of yours?’ He will say: ‘No’. Then it will be said: ‘This is the same righteous act that you taught to others, and then it was put into practice after you (for which you have been rewarded).’¹

Reported by Ibn ‘Abd al-Barr.

¹ Set forth by •Ibn ‘Abd al-Barr in *Bayān Jāmi‘ al-‘Ilm wa Faḍlih*, 1:46. •‘Abd Allah b. Mubārīk in *al-Zuhd*, 1:487 §1384.

الإصلاح بين الناس

SECTION 2

PROMOTING RECONCILIATION AMONGST PEOPLE

QUR'ĀN

١. ﴿كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةَ
لِالْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ ۖ حَقًّا عَلَى الْمُتَّقِينَ ﴿١٨١﴾ فَمَنْ بَدَّلَهُ بَعْدَ مَا
سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٨٢﴾ فَمَنْ
خَافَ مِنْ مُوصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ ۚ إِنَّ اللَّهَ
غَفُورٌ رَحِيمٌ﴾

1. *It is prescribed for you that when death approaches someone of you, and he leaves some property behind, then he is to make a will for (his) parents and kindred in a reasonable manner. This is imperative for the true believers. Then he who alters this (will) after hearing it, its sin will be on those who alter it. Allah is indeed All-Hearing, All-Knowing. So, if a person fears any partiality by a testator (for someone) or injustice (towards some other), and then brings about reconciliation amongst them, it shall be no sin on him. Verily, Allah is Most Forgiving, Ever-Merciful.*¹

¹ Qur'ān, 2:180-182.

٢. ﴿وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ
النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾

2. *And because of your oaths, do not use (the Name of) Allah as an excuse for refraining from doing good (to the people), becoming Godfearing and making peace amongst people. And Allah is All-Hearing, All-Knowing.*¹

٣. ﴿لَا خَيْرَ فِي كَثِيرٍ مِّنْ نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ
إِصْلَاحٍ بَيْنَ النَّاسِ وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ
أَجْرًا عَظِيمًا﴾

3. *There is no good in most of their secret consultations except (the counsel) of the person who enjoins charity or piety or peace-making amongst people. And whoever does this, seeking Allah's pleasure, We shall soon bless him with a mighty reward.*²

٤. ﴿وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَتْ
إِحْدَهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِنْ
فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿١٠١﴾
إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ
تُرحَمُونَ﴾

4. *And if two parties of the Muslims fight, make them reconcile. Then if either of these (parties) commits injustice and aggression against the other, fight against (the party) that is committing aggression till it returns to Allah's command (of establishing peace). When they revert and*

¹ Ibid., 2:224.

² Ibid., 4:114.

submit, make peace between them with equity. And put justice to work. Surely, Allah loves those who do justice.

The truth is that (all) believers are brothers (to one another). So make peace between your two brothers and always fear Allah, so that you may be shown mercy. ﴿١﴾

HADITH

١١/١٨٦. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: كُلُّ سَلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ. يَعْدِلُ بَيْنَ الْإِثْنَيْنِ صَدَقَةٌ وَيُعِينُ الرَّجُلَ عَلَى دَابَّتِهِ فِيَحْمِلُ عَلَيْهَا أَوْ يَرْفَعُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ وَكُلُّ خُطْوَةٍ يَخْطُوهَا إِلَى الصَّلَاةِ صَدَقَةٌ وَيُمِيطُ الْأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ. مُتَّفَقٌ عَلَيْهِ.

186/11. According to Abū Hurayra رَضِيَ اللَّهُ عَنْهُ:

“Allah’s Messenger ﷺ said, ‘Charitable donation is incumbent everyday on every joint of a human being on which the sun rises. It is charity to decide with justice between two men. Helping a person to mount a riding animal or putting his luggage over it is also alms-giving. Saying something good, every step taken towards offering the ritual prayer and clearing trouble from the road are also acts of charity (altruism).’”²

Agreed upon by al-Bukhārī and Muslim.

١٢/١٨٧. عَنْ أُمِّ كَلْثُومَ بِنْتِ عَقْبَةَ قَالَتْ: أَتَتْهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ: لَيْسَ الْكَذَّابُ الَّذِي يُصْلِحُ بَيْنَ النَّاسِ فَيَنْمِي خَيْرًا أَوْ يَقُولُ خَيْرًا. مُتَّفَقٌ عَلَيْهِ.

¹ Ibid., 49:9-10.

² Set forth by •al-Bukhārī in *al-Shaḥīḥ*, 3:1090 §2827. •Muslim in *al-Shaḥīḥ*, 2:699 §1009. •Aḥmad b. anbal in *al-Musnad*, 2:316 §8168.

187/12. According to Umm Kulthūm, the daughter of ‘Uqba ؓ:

“She heard Allah’s Messenger ﷺ say: ‘The liar is not the one who reconciles the people (by lying). So he relates and promotes something good (among the parties about one another for reconciliation).’”¹

Agreed upon by al-Bukhārī and Muslim.

١٨٨/١٣. عَنْ عَبْدِ الرَّحْمَنِ عَنْ أُمِّهِ: أَنَّ النَّبِيَّ ﷺ قَالَ: لَمْ يَكْذِبْ مَنْ نَمَى بَيْنَ اثْنَيْنِ لِيُصْلِحَ.

رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ.

188/13. According to ‘Abd al-Raḥmān b. ‘Awf on the authority of his mother, the Prophet ﷺ said:

“He who is allusive in bringing reconciliation between two people is not a liar.”²

Reported by Abū Dāwūd and al-Tirmidhī.

وَقَالَ أَحْمَدُ بْنُ مُحَمَّدٍ وَمُسَدَّدٌ: لَيْسَ بِالْكَاذِبِ مَنْ أَصْلَحَ بَيْنَ النَّاسِ فَقَالَ خَيْرًا أَوْ نَمَى خَيْرًا.

رَوَاهُ أَبُو دَاوُدَ.

According to Aḥmad b. Muhammad and Musaddad:

“He is not a liar who brings reconciliation between the two, saying something good (from his side) or attributing something good (to someone).”³

Reported by Abū Dāwūd.

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 2:958 §2546. •Muslim in *al-Ṣaḥīḥ*, 4:2011 §2605. •Aḥmad b. anbal in *al-Musnad*, 6:403 §27313.

² Set forth by by •Abū Dāwūd in *al-Sunan*, 4:280 §4920. •al-Tirmidhī in *al-Sunan*, 4:331 §1938. •‘Abd al-Razzāq in *al-Muṣannaf*, 11:158 §20196.

³ Set forth by •Abū Dāwūd in *al-Sunan*, 4:280 §4920.

١٤/١٨٩. وَفِي رِوَايَةٍ عَنْ أَبِي الدَّرْدَاءِ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَلَا أُخْبِرُكُمْ بِأَفْضَلِ مَنْ دَرَجَةِ الصَّلَاةِ وَالصَّيَامِ وَالصَّدَقَةِ؟ قَالُوا: بَلَى، قَالَ: إِصْلَاحُ ذَاتِ الْبَيْنِ وَفَسَادُ ذَاتِ الْبَيْنِ هِيَ الْحَالِقَةُ.

رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ، وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ صَحِيحٌ.

189/14. According to Abū al-Dardāʾ:

“The Messenger of Allah ﷺ said: ‘Shall I not inform you of something more excellent in degree than fasting, prayer and alms-due (Zakāt)? The people submitted: ‘Yes.’ He said: ‘The act of reconciliation amongst people, while creating discord amongst them eliminates safety.’”¹

Reported by Aḥmad, Abū Dāwūd and al-Tirmidhī. According to al-Tirmidhī: “This is an authentic tradition.”

١٥/١٩٠. عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَفْضَلُ الصَّدَقَةِ إِصْلَاحُ ذَاتِ الْبَيْنِ.

رَوَاهُ الْبُخَارِيُّ فِي التَّارِيخِ وَالْقُضَاعِيُّ وَاللَّفْظُ لَهُ.

190/15. According to ‘Abd Allah b. ‘Amr رضي الله عنه:

“The Messenger of Allah ﷺ said: ‘The best charity is to bring reconciliation between two close relatives.’”²

Reported by al-Bukhārī in *Tārīkh al-Kabīr* and al-Qudāʿī (this is his wording).

١٦/١٩١. عَنْ أَبِي أُمَامَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِأَبِي أَيُّوبَ بْنِ زَيْدٍ: يَا أَبَا

¹ Set forth by •Aḥmad in *al-Musnad*, 6:444 §27548. •Abū Dāwūd in *al-Sunan*, 4:280 §4919. •al-Tirmidhī in *al-Sunan*, Ch.: (56), 4:663 §2509. •Ibn ʿibbān in *al-Ṣaḥīḥ*, 11:489 §5092.

² Set forth by •al-Bukhārī in *al-Tārīkh al-Kabīr*, 3:295 §1007. •al-Qudāʿī in *Musnad al-Shihāb*, 2:244 §1280. •‘Abd b. umayd in *al-Musnad*, 1:135 §335.

أَيُّوبَ، أَلَا أَدُلُّكَ عَلَى عَمَلٍ يَرْضَاهُ اللَّهُ وَرَسُولُهُ؟ قَالَ: بَلَى. قَالَ: تُصْلِحُ بَيْنَ النَّاسِ إِذَا تَفَاسَدُوا، وَتُقَارِبُ بَيْنَهُمْ إِذَا تَبَاعَدُوا.
رَوَاهُ الطَّبْرَانِيُّ وَالْبَيْهَقِيُّ.

191/16. According to Abū Umāma رضي الله عنه:

“The Messenger of Allah ﷺ said to Abū Ayyūb b. Zayd: ‘Shall I not inform you about an act that pleases Allah ﷻ and His Prophet?’ He submitted: ‘Why not, O Messenger of Allah!’ He said: ‘When people fight, bring reconciliation amongst them and when distance occurs, create nearness amongst them.’”¹

Reported by al-Ṭabarānī and al-Bayhaqī.

قَالَ الْفُضَيْلُ بْنُ عِيَّاضٍ: إِذَا أَتَاكَ رَجُلٌ يَشْكُو إِلَيْكَ رَجُلًا فَقُلْ: يَا أَخِي، اعْفُ عَنْهُ فَإِنَّ الْعَفْوَ أَقْرَبُ لِلتَّقْوَى فَإِنْ قَالَ: لَا يَحْتَمِلُ قَلْبِي الْعَفْوَ وَلَكِنْ أَتَنْتَصِرُ كَمَا أَمَرَنِي اللَّهُ قُلْ: فَإِنْ كُنْتُ تُحْسِنُ تَنْتَصِرُ مَثَلًا بِمَثَلٍ وَإِلَّا فَارْجِعْ إِلَى بَابِ الْعَفْوَ فَإِنَّهُ بَابٌ أَوْسَعُ فَإِنَّهُ مَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ وَصَاحِبُ الْعَفْوَ يَنَامُ اللَّيْلَ عَلَى فِرَاشِهِ وَصَاحِبُ الْإِنْتِصَارِ يَقْلِبُ الْأُمُورَ.
رَوَاهُ أَبُو نُعَيْمٍ.

According to Fuḍayl b. ‘Iyād:

“When someone complains to you about another person, say: ‘O my brother! Forgive him because forgiveness is akin to Godwariness.’ If he says: ‘I am not ready to forgive; I would rather overpower him as Allah ﷻ has commanded me,’ then say: ‘If you had been a better winner, you would have been equal to him; and if not, then return to forgiveness, for it is an open gate. Whoever forgives and brings peace, his reward

¹ Set forth by •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 8:257 §7999. •al-Ṭayālīsī in *al-Musnad*, 1:81 §598. •al-Bayhaqī in *Shuʿab al-Imān*, 7:490 §11094. •al-Dhahabī in *al-Kabāʾir*, p. 212. •al-Haythamī in *al-Majmaʿ al-Zawāʾid*, 8:80.

lies with Allah ﷻ. And the bearer of forgiveness sleeps on his bed at night while the dominant turns his matters topsy-turvy.”¹

Reported by Abū Nu‘aym.

¹ Set forth by •Abū Nu‘aym in *ilyat al-Awliyā*, 8:112.

النَّصِيحَةُ لِلنَّاسِ

SECTION 3

WELL-WISHING OF PEOPLE

QUR'ĀN

١. ﴿فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا يَصْلِحْ أَفْتِنَا بِمَا
تَعِدُنَا إِنْ كُنْتَ مِنَ الْمُرْسَلِينَ ﴿٧٧﴾ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ
جِثِيمٍ ﴿٧٨﴾ فَتَوَلَّى عَنْهُمْ وَقَالَ يَاقَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَةَ رَبِّي وَنَصَحْتُ
لَكُمْ وَلَكِنْ لَا تُحِبُّونَ النَّصِيحِينَ﴾

1. ﴿So they killed the she-camel (by hamstringing) and rebelled against the command of their Lord and said: 'O Ṣāliḥ! Bring upon us that (torment) you have threatened us with if you are (truly) from amongst the Messengers.' So (the torment of) a high-scale earthquake seized them, and, in the morning, they lay (dead) in their homes with faces down upon the ground. Then (Ṣāliḥ) turned away from them, saying: 'O my people, verily I delivered the message of my Lord to you and gave you advice (as well) but you do not like the counsellors.'﴾¹

٢. ﴿الَّذِينَ كَذَّبُوا شُعْبًا كَانَ لَمْ يَغْنَوْا فِيهَا الَّذِينَ كَذَّبُوا شُعْبًا كَانُوا
هُمْ الْخَاسِرِينَ ﴿٧٩﴾ فَتَوَلَّى عَنْهُمْ وَقَالَ يَاقَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَتِ رَبِّي

¹ Qur'ān, 7:77-79.

وَنَصَحْتُ لَكُمْ فَكَيْفَ ءَاسَىٰ عَلَىٰ قَوْمٍ كَافِرِينَ ﴿١﴾

2. *Those who belied Shu'ayb were (annihilated) as if they had (never) lived in that (town). Those who belied Shu'ayb, it was (in fact) they who became the losers. Then (Shu'ayb) separated from them and said: 'O my people, verily, I communicated to you the Messages of my Lord and I admonished you (as well). Then why should I regret (the devastation of) a disbelieving people?' ﴿١﴾*

٣. ﴿قَالَ إِنَّمَا يَأْتِيَكُمْ بِهِ اللَّهُ إِنْ شَاءَ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿٢﴾ وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ ﴿٣﴾﴾

3. *Nūh (Noah) said: 'Allah alone will bring upon you that (torment) if He so wills and you cannot hinder (Him). And even if I resolve to counsel you, my counsel (too) will not benefit you if Allah wills to lead you astray. He is your Lord and you will be returned to Him alone.' ﴿٢﴾*

HADITH

١٧/١٩٢. عَنْ تَمِيمِ الدَّارِيِّ رضي الله عنه أَنَّ النَّبِيَّ ﷺ قَالَ: الدِّينُ النَّصِيحَةُ. قُلْنَا: لِمَنْ؟ قَالَ: لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلِأَيِّمَةِ الْمُسْلِمِينَ وَعَامَتِهِمْ. مُتَّفَقٌ عَلَيْهِ وَهَذَا لَفْظُ مُسْلِمٍ.

192/17. According to Tamīm al-Dārī:

"The Prophet ﷺ said: 'Dīn is well-wishing. We submitted: 'For whom (O Allah's Messenger!)?' He said: 'For Allah ﷻ, for the Book of Allah ﷻ, for the Messenger of Allah ﷺ, for the imams of Muslims

¹ Ibid., 7:92-93.

² Ibid., 11:33-34.

and for all the Muslims.”¹

Agreed upon by al-Bukhārī and Muslim, and this is the wording of Muslim.

١٨/١٩٣. عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَايَعْتُ رَسُولَ اللَّهِ ﷺ عَلَى إِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَالنُّصْحِ لِكُلِّ مُسْلِمٍ.
مُتَّفَقٌ عَلَيْهِ.

193/18. According to Jarīr b. ‘Abd Allah:

“I pledged allegiance to Allah’s Messenger ﷺ for offering ritual prayers, pay alms-due (Zakāt) and be a well-wisher of every Muslim.”²

Agreed upon by al-Bukhārī and Muslim.

١٩/١٩٤. عَنْ زِيَادِ بْنِ عِلَاقَةَ قَالَ: سَمِعْتُ جَرِيرَ بْنَ عَبْدِ اللَّهِ قَالَ: فَإِنِّي أَتَيْتُ النَّبِيَّ ﷺ قُلْتُ: أَبَايَعُكَ عَلَى الْإِسْلَامِ، فَشَرَطَ عَلَيَّ: وَالنُّصْحَ لِكُلِّ مُسْلِمٍ. فَبَايَعْتُهُ عَلَى هَذَا. وَرَبَّ هَذَا الْمَسْجِدِ، إِنِّي لَنَاصِحٌ لَكُمْ ثُمَّ اسْتَغْفَرَ وَنَزَلَ.
رَوَاهُ الْبُخَارِيُّ.

194/19. According to Ziyād b. ‘Ilāqa:

“I heard Jarīr b. ‘Abd Allah رضي الله عنه saying: ‘I came to the Prophet ﷺ and submitted: ‘Accept my pledge of fealty for Islam.’ He conditioned it on my well-wishing for every Muslim. So I pledged my allegiance to him on this (condition). ‘Therefore, by the Sustainer of this mosque, I am your well-wisher.’ Then he supplicated for forgiveness and descended

¹ Set forth by •al-Bukhārī in *al-Shaḥīḥ*, 1:30. •Muslim in *al-Shaḥīḥ*, 1:74 §55. Aḥmad b. anbal in *al-Musnad*, 4:102 §16983. •Abū Dāwūd in *al-Sunan*, 4:286 §4944. •al-Tirmidhī in *al-Sunan*, 4:324 §1926. •al-Nasā’ī in *al-Sunan*, 7:156 §4197.

² Set forth by •al-Bukhārī in *al-Shaḥīḥ*, 1:31 §57. •Muslim in *al-Shaḥīḥ*, 1:75 §56. Aḥmad b. anbal in *al-Musnad*, 4:360, 364 §19214, 19248. •al-Tirmidhī in *al-Sunan*, 4:324 §1925. •al-Nasā’ī in *al-Sunan*, 7:147 §4175.

(from the pulpit).”¹

Reported by al-Bukhārī.

٢٠/١٩٥. عَنْ مَعْقِلِ بْنِ يَسَارٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: مَا مِنْ عَبْدٍ يَسْتَرْعِيهِ اللَّهُ رَعِيَّةً فَلَمْ يَحْطُهَا بِنَصِيحَةٍ إِلَّا لَمْ يَجِدْ رَائِحَةَ الْجَنَّةِ.
رَوَاهُ الْبُخَارِيُّ.

195/20. According to Ma‘qil b. Yasār:

“I heard the Messenger of Allah ﷺ say: ‘Not one whom Allah ﷻ has made the ruler of people and he does not fulfil his obligation as a guardian will even smell the fragrance of Paradise.’”²

Reported by al-Bukhārī.

٢١/١٩٦. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ سِتٌّ، قِيلَ: مَا هُنَّ، يَا رَسُولَ اللَّهِ؟ قَالَ: إِذَا لَقِيْتَهُ فَسَلِّمْ عَلَيْهِ، وَإِذَا دَعَاكَ فَأَجِبْهُ، وَإِذَا اسْتَنْصَحَكَ فَانْصَحْ لَهُ، وَإِذَا عَطَسَ فَحَمِدِ اللَّهَ فَسَمِّتْهُ، وَإِذَا مَرِضَ فَعُدَّهُ، وَإِذَا مَاتَ فَاتَّبِعْهُ.
رَوَاهُ مُسْلِمٌ وَأَحْمَدُ.

196/21. According to Abū Hurayra رَضِيَ اللَّهُ عَنْهُ, Allah’s Messenger ﷺ said:

“The Muslim’s duty to the Muslim consists of six elements.” He was asked: “What are they, O Messenger of Allah?” He said: “(1) When you meet him, you must greet him with the salutation of peace. (2) When he extends an invitation to you, you must accept it. (3) When he seeks your advice, you must give him good advice. (4) When he sneezes and then praises Allah (saying *alḥamdulillāh*), you must invoke a blessing upon him (saying *yarḥamuk Allāh*). (5) When he falls ill, you

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 1:31 §58.

² Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 6:2614 §6731.

must visit him. (6) When he dies, you must attend his funeral.”¹

Reported by Muslim and Aḥmad.

٢٢/١٩٧. وَفِي رِوَايَةٍ، عَنْ حَكِيمِ بْنِ أَبِي يَزِيدَ عَنْ أَبِيهِ قَالَ: حَدَّثَنِي أَبِي أَنَّ رَسُولَ اللَّهِ قَالَ: دَعُوا النَّاسَ يُصِيبُ بَعْضُهُمْ مِنْ بَعْضٍ فَإِذَا اسْتَنْصَحَ أَحَدُكُمْ أَخَاهُ فَلْيَنْصَحْهُ.

رَوَاهُ أَحْمَدُ وَالطَّيَالِسِيُّ وَالطَّبْرَانِيُّ.

197/22. According to akīm b. Abī Sa‘īd on the authority of his father:

“My father told me that the Messenger of Allah ﷺ said: ‘When some people acquire benefit from others, leave them (in that); and if someone of you seeks advice from his brother, then he should give him (good) advice.’”²

Reported by Aḥmad, al-Ṭayālīsī and al-Ṭabarānī.

٢٣/١٩٨. عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: نَصَرَ اللَّهُ أَمْرًا سَمِعَ مَقَالَتِي فَوَعَاَهَا وَحَفِظَهَا وَبَلَّغَهَا. فَرَبَّ حَامِلٍ فَقِهِ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ. ثَلَاثٌ لَا يُغْلُ عَلَيْهِنَّ قَلْبُ مُسْلِمٍ: إِخْلَاصُ الْعَمَلِ لِلَّهِ وَمُنَاصَحَةُ أَيْمَةِ الْمُسْلِمِينَ وَلَزُومُ جَمَاعَتِهِمْ فَإِنَّ الدَّعْوَةَ تُحِيطُ مِنْ وَرَائِهِمْ.

رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَهَ وَالدَّارِمِيُّ.

198/23. According to ‘Abd Allah b. Mas‘ūd رَضِيَ اللَّهُ عَنْهُ:

“The Prophet ﷺ said: ‘May Allah ﷻ please the person who heard a hadith from me, retained it, rote-learnt it well and then conveyed it to others. Many bearers of insight convey it to those more insightful

¹ Set forth by •Muslim in *al-Ṣaḥīḥ*, 4:1705 §2162. •Aḥmad b. anbal in *al-Musnad*, 2:372 §8832.

² Set forth by •Aḥmad b. anbal in *al-Musnad*, 3:418 §15493. •al-Ṭayālīsī in *al-Musnad*, 1:185 §1312. •al-Ṭabarānī in *al-Mu‘jam al-Kabīr*, 22:354 §888.

than they are. There are three things which the heart of a Muslim does not betray: first, performing an act purely for the sake of Allah ﷻ; second, well-wishing the Muslim rulers; and third, adhering to the Muslims' *jamā'a* (group) because the supplication (of Muslims) is behind (to protect) them."¹

Reported by al-Tirmidhī, Ibn Mājah and al-Dārimī.

TRADITIONS OF PIOUS SCHOLARS OF EARLY TIMES

قَالَ الْحَسَنُ الْبَصْرِيُّ: مَا زَالَ لِلَّهِ تَعَالَى نُصَحَاءٌ، يُنْصَحُونَ اللَّهَ فِي عِبَادِهِ، وَيَنْصَحُونَ لِعِبَادِ اللَّهِ فِي حَقِّ اللَّهِ، وَيَعْمَلُونَ لِلَّهِ تَعَالَى فِي الْأَرْضِ بِالنَّصِيحَةِ، أُولَئِكَ خُلَفَاءُ اللَّهِ فِي الْأَرْضِ.
ذَكَرَهُ الْفَيْرُوزُ أَبَادِي.

According to al-Hasan al-Baṣrī:

"There are always a few well-wishing servants of Allah ﷻ who well-wish His people for His sake and advise them in observing the right of Allah ﷻ, and perform the act of advice for the sake of Allah on the globe. They are the vicegerents of Allah ﷻ on earth."²

Related by al-Fayrūz Ābādī.

قَالَ الشَّافِعِيُّ:

تَعْمَدَنِي	بِنُصْحِكَ	فِي	الْفُرَادِي
وَجَنَّبَنِي	النَّصِيحَةِ	فِي	الْجَمَاعَةِ
فَإِنَّ	النُّصْحَ	بَيْنَ	النَّاسِ نَوْعٌ

¹ Set forth by •al-Tirmidhī in *al-Sunan*, 5:34 §2658. •Ibn Mājah in *al-Sunan*, 2:1015 §3056. •al-Dārimī in *al-Sunan*, 1:87 §230. •al-Ṭabarānī in *al-Mu'jam al-Awsat*, 5:233-234 §5179.

² Set forth by •al-Fayrūz Ābādī in *Baṣā'ir Dhawī al-Tamyīz*, 5:67-68.

مِنَ التَّوْبِيخِ لَا أَرْضَى اسْتِئَاعَهُ
فَإِنْ خَالَفْتَنِي وَعَصَيْتَ قَوْلِي
فَلَا تَجْزَعْ إِذَا لَمْ تُعْطَ طَاعَهُ

According to Imam al-Shāfiʿī:

“Resolve to bestow on me your advice in my
seclusion,
And keep me from advice among- the group,
As the advice among the people,
Is like a reprimand that I do not wish to hear,
So if you oppose me and accept me not,
Get not concerned when not obeyed”¹

قَالَ الْآجُرُّوِيُّ: لَا يَكُونُ نَاصِحًا لِلَّهِ تَعَالَى وَلِرَسُولِهِ وَلَا نَمَّةَ الْمُسْلِمِينَ
وَعَامَّتِهِمْ إِلَّا مَنْ بَدَأَ بِالنَّصِيحَةِ لِنَفْسِهِ، وَاجْتَهَدَ فِي طَلَبِ الْعِلْمِ وَالْفَقْهِ
لِيَعْرِفَ بِهِ مَا يَحِبُّ عَلَيْهِ، وَيَعْلَمَ عَدَاوَةَ الشَّيْطَانِ لَهُ وَكَيْفَ الْحَذَرُ مِنْهُ،
وَيَعْلَمُ قَبِيحَ مَا تَمِيلُ إِلَيْهِ النَّفْسُ حَتَّى يُخَالِفَهَا بِعِلْمٍ.
ذَكَرَهُ الْفَيْرُوزُ أَبَادِي.

According to al-Ājurri:

“He who does not begin with well-wishing his own self
will not be a well-wisher for the sake of Allah ﷻ, His exalted
Messenger ﷺ, the imams of Muslims and the community at
large. And he does not strive to acquire knowledge and learn
jurisprudence so that he may learn what is mandatory for
him, become aware of the enmity of Satan and learn how to
protect from him, and may become edified on the evil of that
which his (lower) self inclines to until he opposes it on the

¹ •al-Shāfiʿī in *al-Dīwān*, p. 91.

basis of knowledge.”¹

Related by al-Fayrūz al-Ābādī.

قَالَ الْفُضَيْلُ بْنُ عِيَّاضٍ: الْحُبُّ أَفْضَلُ مِنَ الْخَوْفِ، أَلَا تَرَى إِذَا
كَانَ لَكَ عَبْدَانِ، أَحَدُهُمَا يُحِبُّكَ وَالْآخَرُ يَخَافُكَ، فَالَّذِي يُحِبُّكَ يَنْصَحُكَ
شَاهِدًا كُنْتَ أَوْ غَائِبًا لِجِبِّهِ إِيَّاكَ، وَالَّذِي يَخَافُكَ عَسَى أَنْ يَنْصَحَكَ إِذَا
شَهِدْتَ لِمَا يَخَافُكَ وَيَغُشُّكَ إِذَا غِبْتَ وَلَا يَنْصَحُكَ.
ذَكَرَهُ ابْنُ رَجَبٍ الْحَنْبَلِيُّ.

According to Fuḍayl b. ‘Iyād:

“Love is better than fear. Do you not observe when you have two slaves one of whom loves you and the other feels scared of you? The one who loves you remains loyal to you in both your presence and absence, owing to his love for you. And the one who is scared of you may stay loyal to you in your presence due to fear, but may turn disloyal and deceive you in your absence.”²

Related by Ibn Rajab al-anbalī.

قَالَ مَعْمَرُ بْنُ رَاشِدٍ بْنِ هَمَّامِ الصَّنَعَانِيِّ: كَانَ يُقَالُ: أَنْصَحُ النَّاسَ لَكَ
مَنْ خَافَ اللَّهَ فِيكَ.
ذَكَرَهُ ابْنُ رَجَبٍ الْحَنْبَلِيُّ.

According to Ma‘amar b. Rashid b. Himmam al-San‘ānī:

“It is said that your great well-wisher is the one who fears Allah ﷻ in your case.”³

¹ Set forth by •al-Fayrūz Ābādī in *Baṣā’ir Dhawī al-Tamyīz*, 5:67.

² Set forth by •Ibn Rajab al-anbalī in *Jāmi‘ al-‘Ulūm wa al-akam*, pp. 68, 71.

³ Set forth by •Ibn Rajab al-anbalī in *Jāmi‘ al-‘Ulūm wa al-akam*, p. 71.

Related by Ibn Rajab al-anbalī.

قَالَ ابْنُ عَبْدِ الْبَرِّ: مُحَضَّصُ أَخَاكَ النَّصِيحَةَ وَإِنْ كَانَتْ عِنْدَهُ فَضِيحَةً.
ذَكَرَهُ الْفَيْرُوزُ الْأَبَادِيُّ.

According to Ibn ‘Abd al-Barr:

“Give the true advice to your brother, even if it is an insult to him.”¹

Related by al-Fayrūz al-Ābādī.

قَالَ ابْنُ رَجَبٍ: الْوَاجِبُ عَلَى الْمُسْلِمِ أَنْ يُحِبَّ ظُهُورَ الْحَقِّ وَمَعْرِفَةَ الْمُسْلِمِينَ لَهُ، سَوَاءً كَانَ ذَلِكَ فِي مُوَافَقَتِهِ أَوْ مُخَالَفَتِهِ: وَهَذَا مِنَ النَّصِيحَةِ لِلَّهِ وَلِكِتَابِهِ وَرَسُولِهِ وَدِينِهِ وَأُمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ، وَذَلِكَ هُوَ الدِّينُ كَمَا أَخْبَرَ النَّبِيُّ ﷺ.
ذَكَرَهُ ابْنُ رَجَبٍ الْحَنْبَلِيُّ.

According to Ibn Rajab al-anbalī:

“It is incumbent upon Muslims to like intutional knowledge (gnosis) for the emergence of truth and the rights of Muslims, whether it proves favourable or detrimental to him. And this is of the well-wishing for the sake of Allah ﷻ, His Book, His Messenger ﷺ, His *Dīn*, leaders of Muslims and the community at large. And this is the *Dīn* that is demonstrated by the Prophet ﷺ.”²

Related by Ibn Rajab al-anbalī.

¹ Set forth by al-Fayrūz Ābādī in *Baṣā'ir Dhawā'ir al-Tamyīz*, 3:605.

² Set forth by •Ibn Rajab in *al-Faraq bayn al-Naṣiḥa wa al-Ta'bīr*, p. 64.

الْمُبَادَرَةُ إِلَى الْخَيْرَاتِ وَالْحَسَنَاتِ لِيُخْدَمَةَ الْبَشَرِيَّةِ

SECTION 4

EXCELLING IN VIRTUOUS DEEDS IN SERVING HUMANITY

QUR'ĀN

١. ﴿يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسْرِعُونَ فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ﴾

1. ﴿They believe in Allah and the Last Day and enjoin righteousness, and forbid evil, and they race to pious works. And it is they who are amongst the pious.﴾¹

٢. ﴿فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَا لَهُ زَوْجَهُ إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَلِيعِينَ﴾

2. ﴿So We granted his prayer, and We blessed him with Yahyā (John) and, for his sake, made his wife healthy (i.e., fertile). Surely, they (all) used to hasten in (doing) pious deeds and used to call on Us (feeling) eager, fond, fearful and frightened, and used to humble before Our presence in tearful submissions.﴾²

¹ Qur'ān, 3:114.

² Ibid., 21:90.

HADITH

٢٤/١٩٩. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، أَيُّ الصَّدَقَةِ أَعْظَمُ أَجْرًا؟ قَالَ: أَنْ تَصَدَّقَ وَأَنْتَ صَاحِبُ سَاحِجٍ، تَخْشَى الْفَقْرَ وَتَأْمُلُ الْغِنَى. وَلَا تَمُتْهُلُ حَتَّى إِذَا بَلَغَتِ الْحُلُقُومَ. قُلْتَ: لِفُلَانٍ كَذَا وَلِفُلَانٍ كَذَا، وَقَدْ كَانَ لِفُلَانٍ.

مُتَّفَقٌ عَلَيْهِ.

199/24. According to Abū Hurayra:

“A man came to the Prophet ﷺ and asked, ‘O Allah’s Messenger! Which charitable donation is most excellent in reward?’ He replied, ‘The charitable donation that you give away when you are in fine fettle, you are in need of money and are afraid of poverty. Do not delay in donating to charity until death approaches you and then you say, ‘This much wealth is for so-and-so and that much for so-and-so,’ albeit so-and-so has already owed it (without your saying).’”¹

Agreed upon by al-Bukhārī and Muslim.

٢٥/٢٠٠. وَفِي رِوَايَةٍ عَنْهُ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: بَادِرُوا بِالْأَعْمَالِ فِتْنًا كَقَطْعِ اللَّيْلِ الْمُظْلِمِ يُصْبِحُ الرَّجُلُ مُؤْمِنًا وَيُمْسِي كَافِرًا أَوْ يُمْسِي مُؤْمِنًا وَيُصْبِحُ كَافِرًا يَبِيعُ دِينَهُ بِعَرَضٍ مِنَ الدُّنْيَا.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَالتِّرْمِذِيُّ وَابْنُ حِبَّانَ.

200/25. In another narration, Abū Hurayra رَضِيَ اللَّهُ عَنْهُ related:

“Allah’s Messenger ﷺ said: ‘Make haste to perform the good deeds, before the emergence of disruptions that will stretch over you like the murky night. The man would enter the morning as a believer

¹ Set forth by •al-Bukhārī in *al-Shaḥīḥ*, 2:515 §1353. •Muslim in *al-Shaḥīḥ*, 2:716 §1032. •Aḥmad b. anbal in *al-Musnad*, 2:231 §7159. •al-Nasā’ī in *al-Sunan*, 6:237 §3611.

and enter the evening as an unbeliever. He would sell the asset of his faith for some worldly gain.”¹

Reported by Muslim, Aḥmad, al-Tirmidhī and Ibn ʿibbān.

٢٠١/٢٦. وَفِي رِوَايَةٍ عَنْهُ عليه السلام أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: بَادِرُوا بِالْأَعْمَالِ سَبْعًا، هَلْ تَنْتَظِرُونَ إِلَّا فَقْرًا مُنْسِيًّا أَوْ غِنًى مُطْغِيًّا أَوْ مَرَضًا مُفْسِدًا أَوْ هَرَمًا مُفْنِدًا أَوْ مَوْتًا مُجْهِزًا أَوْ الدَّجَالَ فَشَرُّ غَائِبٍ يُنْتَظَرُ أَوْ السَّاعَةُ فَالسَّاعَةُ أَذْهَى وَأَمْرٌ.
رَوَاهُ التِّرْمِذِيُّ وَالْبَيْهَقِيُّ.

201/26. In another narration, Abū Hurayra رضي الله عنه related:

“The Messenger of Allah ﷺ said: ‘Make haste to perform pious deeds before seven matters befall: Do you wait for the poverty that will foment dementia, or affluence that will morph you into a rebel, or a malignant disease, or the obtuse senility, or a sudden death, or the Anti-Christ or the unseen evil you wait for or the Day of Resurrection? And the Day of Resurrection is far calamitous and bilious.”²

Reported by al-Tirmidhī and al-Bayhaqī.

¹ Set forth by •Muslim in *al-Ṣaḥīḥ*, 1:110 §118. •Aḥmad b. anbal in *al-Musnad*, 2:303 §8017. •al-Tirmidhī in *al-Sunan*, 4:487 §2195. •Ibn ʿibbān in *al-Ṣaḥīḥ*, 15:96 §6704. •Abū Yaʿlā in *al-Musnad*, 11:396 §6515. al-Ṭabarānī in *al-Muʿjam al-Awsaṭ*, 3:156 §2774.

² Set forth by •al-Tirmidhī in *al-Sunan*, 2306. •al-Bayhaqī in *Shuʿab al-ʾImān*, 7:357 §10572.